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gether the eighty decisions of the Supreme Court of the United States covering controversies between the States of the American Union, and that these decisions are to appear in two volumes under the title, "Judicial Settlement of Controversies Between the States of the American Union." A study of them will convince any reader that these cases should have been made easily available long ago. Undoubtedly it was a realization of the importance of the United States Supreme Court as an international organ that led William Ladd, the founder of this Society, to write in 1841 his essay, "A Congress and High Court of Nations." It is, we believe, of the highest importance that these cases should be known at home and abroad. It is not irrelevant to the purposes of this war to know that our highest court has held that "in suits against a State, if the State shall refuse or neglect to appear, upon due service of process, no coercive measure will be taken to compel appearance; but the complainant, or plaintiff, will be allowed to proceed *ex parte*." The believers in an international coercive League will be interested in the decision, which holds that, if judgment is rendered against a defendant State in behalf of the plaintiff State, "there is no power delegated to the General Government, either through the Judicial Department or any other department, to use any coercive means." We have been privileged to read in the author's prefatory note in the page proofs now before us of the volumes to which we here refer, these thoughtful words: "It is believed that a perusal of the preliminary material, and a careful consideration of the controversies between the States, decided in the Supreme Court, will convince the layman, as well as the practitioner, that what forty-eight States of the American Union do, a like number of States, forming the Society of Nations can also do, and that the Supreme Court of the one, and an International Court of Justice of the other, can in both decide controversies between them, according to that due process of law which obtains between individuals, and without which neither States nor Nations can hope to endure." We repeat that the community of interests among nations will demand again, as in 1899 and 1907, a judicial union where controversies between States can be settled without resort to a bedlam such as now is upon us. We shall go on with our army, and our navy, with the social work, the relief work, the religious work, the literary work. All our sacrifices will go on. But how immeasurably fine these all would be, and effective besides, if only we could visualize beyond no-man's-land the great thing for which we are going forth!

Our systematic thinking must go on. We must pursue one of two courses, one leading to a governed world,

the other to a perpetual riot of hell fire. Barbarizing "concerts" and defunct philosophies must give way to a clearer conception of duty, to a deeper joy in beauty, to a respect for truth, in short, to law and order. In the long run wisdom is justified by her children. To establish, humanize, and control international relations is the end of international justice; and international justice is the end of States. Believing these things, we can view even with complacency the financial costs of this war. We can press forward with our plans for the end of wars by the way first of a judicial union of nations. We can hearten ourselves, our statesmen, especially our soldiers, give American point and purpose to the war, help win the war indeed, by throwing beyond the trenches the vision of a rationalized world.

THE CHALLENGE TO THE CHURCH.

THESE is no doubt that the present war has brought the Church, all denominations included, face to face with the most significant challenge in its history. It is charged with being passionless at a time when the world is fuller of passion than ever before. It is told to its teeth that it is untouched by real conditions, and that it is interested mainly in matters of its own relatively insignificant organization. Combined with its "smug apathy" there is a vision-destroying hunger for little besides members and pew rentals. A correspondent writes us with considerable heat insisting that the Church is interested in no reform "thirty minutes ahead of its time." Charged with the most radical message of history, it has become the most conservative of institutions. At no time has it shown any intelligent interest in international justice, before or since this war began. Rather it condoned the policies making for this war. It did nothing to prevent this war. The work for an internationally governed world, like the struggle of Garrison, Parker, Sumner and the others for human freedom, has to be pushed on outside the Church and without its aid. Before us is an article recently written by a well-known Bishop, in which it is granted that the ministry is lowly thought of by youth within and without the Church, by the church members, by out-siders, and by the ministry itself. There is no doubt that the church is challenged.

It is well that the Church is challenged. The same learned Bishop to whom we have just referred, at a time when the world is faced with more terrific concrete situations than ever before, offers only the following rather nebulous and abstract remedies for the weakness at the heart of the Church. He says: "First of all the ministry is needed to call men from their sins and

to declare to them Jesus Christ as their Savior from sin." Second, "The ministry has an absolutely vital place today as the agency for keeping men's visions clear and true and wide." Third, "The ministry has an absolutely vital place now as the agency for making and keeping men's ideals clear and high." Fourth, "The ministry is supremely needed in order to keep the world's spirit steady." Fifth, "The ministry has an absolutely vital place in men's lives today as a fortifying power." Sixth, "The ministry is supremely needed today in order that it may bring to the world the truth in which men must live." Seventh, "The ministry of today has a task of supreme importance and surpassing difficulty in the social reconstruction of the world. This can only be mentioned and not elaborated." This last sentence, "This can only be mentioned and not elaborated," reveals the whole difficulty facing the ministry. For all matters relating to social reconstruction it has but a hollow, halting, abstract, and in the main an insignificant word. There is no longer anything palpable in talking about "sin" "visions," "ideals," "world's spirit," "fortifying power," "truth," or even "social reconstruction" in general. So far as our troubled world is concerned, the seven-fold program submitted by the learned Bishop might as well have been unuttered. The incapacity of the modern Church to take the material of our time and to treat it in any other than purely general and superficial ways is at the basis of the charges and challenges hurled at it. In the midst of the vastest of world tragedies the Church is not its interpreter. Rev. J. H. Odell, in his recent article in *The Atlantic Monthly*, "Peter Sat by the Fire Warming Himself," acknowledges this, and gives us from out of the Church some hope for the Church by the very quality of his denunciations of the Church. We see in him somewhat of the spirit of Ambrose, Bishop of Milan, who refused in the fourth century to allow the Emperor Theodosius to enter the Cathedral because of the blood upon his hands. There is here an echo of the call of an Emperor to Canosa. That there has been no such exhibit among the churchmen of Germany, many of them long the tutors and inspiration of our own clergy, is the most pathetic churchly exhibit of history. It is true, as Mr. Odell says, that "a manumitted mob has crossed the Red Sea and asks the nearest way to the Promised Land," and in the face of such a situation the voice of the Church is impotent. Numberless church magazines spread puerilities with no message relating to anything tangible on land or sea. The less they know about the real problems facing us the more loudly they speak their abstract nouns and meaningless adjectives. Montaigne once said: "With most people nothing is so firmly believed as that which is

least known." It almost seems as if the Church were in a conspiracy to talk about only the things it knows not of.

Will the Church meet the challenge? We believe that it has begun to meet it. The Commission on Federated Movements, launched in Richmond, Virginia, in 1914, is able to report greater "Christian comity in Cleveland, Ohio;" "more efficient Bible schools" in Des Moines, Iowa; "applied Christianity through team work" with reforms accomplished in Atlanta, Georgia; "A Survey" by the Russell Sage Foundation in Topeka, Kansas; constructive "work with the unchurched" in St. Louis, investigation of facts in New York city and elsewhere. These are evidences of a growing disposition to slough off indolence and superficiality. We have no doubt that the spirit of the prophets and of the seers is still in the Church, and that this world situation will cause it to rise again. The "penalty of forgetting God," "the exceeding sinfulness of sin," "the destructiveness of selfishness and materialism," are upon the face of the earth. If the Church can magnanimously grant that it has been wallowing in a slough of Catholic rigidity and of Protestant irreconcilability; if on its knees it can catch the new vision, the new opportunities, and the new responsibilities, and outline for a staggered world its pressing moral task; if it will only "find in the tragical horror of universal strife a commentary on God's Word beside which the International Critical Commentary's conclusions are like a wreath of mist," there is a chance that the Church may yet be heard again in the capital affairs of men.

We have been recently told of a minister who left his prosperous church for temporary service at one of the army cantonments. His first menial tasks of selling stamps and sweeping floors led him to suspect that he should send for his sexton; but, later, discovering the real religion of direct service, he concluded that he must stay at the cantonment and that his sexton could be trusted to run the church back home. Whether this story be true or not, its teaching is true. If only the message of the Church can become direct and simple, throwing the light of its interpretation upon the facts of our modern world, there is hope for the Church.

The new voice must be a more virile voice, a more courageous "thrust" than anything the world has heard since the fourth century. Mr. Shaw is undoubtedly correct when he says that "Gentle Jesus, meek and mild," is "a snivelling modern invention." The new voice must be aggressive, not apologetic and defensive. Ecclesiastical and theological camouflage must be thrown to the winds. The modern ministry must make its appeal to rational and scientific men. Ignorance is more

dangerous than badness. Montaigne's indictment should be less and less justifiable. The Hebrew's appeal to the heart must be enriched by the Greek's appeal to the head. The Church will lose nothing by aiming for facts and results. In his book "Can We Still Be Christians?" Eucken says: "Finally, the Church must become a repository of the facts and tasks of life itself." If only this work can be enlivened with imagination, can oppose "to limitation, infinity; to time, eternity," then the Church may become "the supreme power of life, able to subdue and annihilate all opposition, and strengthen everything with which it allies itself." Religion is a common interest of human kind, but the growing world requires a growing interpretation. This interpretation will be forthcoming from the Church again if only it have within it the seeds of life, if only it show to men how "peace shall be made as handsome as war." "As in the roaring loom of time the endless web of events is woven," the challenge to the Church is to see that each strand shall "make more and more clearly visible the living garment of God."

THE PAN SLAV DRIVE AGAINST AUSTRIA-HUNGARY.

A NEW attack upon Austria-Hungary is being launched from Italy, and one that would seem to promise more for the successful termination of the war than any yet put forth by our plucky Ally. Just what its present state of progress and what its immediate effects are cannot be exactly determined. It is possible only to perceive a few broad outlines in the news that sifts through, and to fill in the picture as best one may from possibilities and probabilities as these are indicated. The result, however, is not unhopeful in appearance. The secret of this new attack lies in the possible co-operation of the Italians and Slavs against the joint enemy, and in the fact that, in Agram, in Prague, in Milan, and Rome, opinion seems to be veering to the winds of a keener diplomacy than that, for instance, revealed in certain recently disclosed secret treaties. The diplomacy of greedy suspicion and distrustful isolation is giving place to the diplomacy of co-operation for mutual welfare and of conciliation of conflicting desires. This new attitude is not yet taken with entire definiteness on Italy's part, but that it is a fact of the near future is indicated in many ways. Perhaps the strongest indication is in the action of the sturdy Nationalist journal in Rome, *Idea Nazionale*. This paper in 1915 came out flat-footedly against the Slovene-Serbo-Croat "Pact of Corfu," whereas it now declares its belief that "serious differences" between the

Italian and the Southern Slav do not exist today. This reversal from stern condemnation of Slavic aims to an acceptance of a possible Slavic state as fellow-warrior of the Adriatic may be roughly accounted for by three different circumstances: The actual conception of such a Southern Slav state in the "Pact of Corfu"; recent heavy Italian reverses in the north; and indications that Austria-Hungary, the indispensable factor in Germany's *Mittel-Europa* scheme, is approaching and may be pushed to the verge of dissolution.

In July, 1915, representatives of the Slovenes, Croats, and Serbs, of whom the large majority dwell in lands under the dominion of Austria-Hungary, and some fifty thousand under Italian rule, met in Corfu and drew up a so-called treaty, which declared the foundation of "the kingdom of the Serbs, Croats and Slovenes," "a free and independent kingdom, whose territory shall be indivisible," this territory to extend over all those lands upon which the triune nationals were in 1914 living in compact masses. A glance at the ethnographical map shows this territory to be, roughly, that bounded on the north by the Drave River, on the west by the Isonzo and the Adriatic (excluding the immediate neighborhood of Trieste and Gorizia and the western half of the Istrian peninsula), on the south by the pre-war boundaries of New Serbia, and on the east by the Danube and the Drave. It is a territory estimated to include about fifty million people, somewhat larger in population than Italy, and a bit over two-thirds the area. It is true that this nation so far exists only on paper, but it is also true that these three peoples, who in reality were some four hundred years ago one people, have common strong nationalistic aspirations and a strong distaste for Austrian and Magyar domination. There is ample cohesive force among them and a strong tendency to evolve a state independent of Austria-Hungary and, if so evolved, one which would inevitably have a material effect one way or another upon Italy.

In 1915 Italy was apparently devoted to dreams of an Adriatic monopoly, and was lured by the tinsel hope of regaining not merely the shores of the Gulf of Venice, Fiume and the Quernerian islands; not only the Istrian and Dalmatian territories of Venice, of 1789; but even perhaps the northern limits of the "Kingdom" of 1810, with "Illyria" thrown in. To a nation cherishing such dreams, the "Pact of Corfu" came as anything but a welcome awakening. It aroused little perceptible enthusiasm in Italy and much resentment. Those there were undoubtedly who understood the strategy of a Pan Slavia, or at least of a Southern Slav wedge thrust into the heart of Austria-Hungary, but the nation as a whole, then triumphantly urging its way in the Alps